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Luoma Photo

Rural Life Sunday

In grateful acknowledgment that all men are dependent upon Mother Earth for their food, homes and material possessions, many churches across the nation will say prayers for the fruits of the farmer's labor on Rural Life Sunday, May 6. The observance is held traditionally on Rogation Sunday, the fifth after Easter, and has its roots in more than 1,500 years of church history. One of the prayers written for the National Council of Churches' Division of Town and Country, which has emphasized Rural Life Sunday, is as follows:

In celebration of country life,
let us thank God

For the distance and space
which makes privacy possible;

For the privilege of living in
awareness of sky — earth —
lake—forest;

For such neighborliness as offers
integrity of utterance, dependable
support, answering affection,
steadfast encouragement.

Quakers Anonymous

An Editorial by Elton Trueblood

Do We Give?

By Maxine Ball

Friends Visit Mainland China

By Gerald Bailey

Beginning Anew

One of the best spiritual pickup thoughts in the Bible is found in Lamantations. "His compassions fail not. They are new every morning." How excellent these words sound, and how important for us when we entertain each day the attitude that life is just "the same old thing." Our spirits often need to be hoisted out of the mire of despondency and disappointment.

Someone perhaps desires to engage in an enterprise but feels that it is too late in life to accomplish something new. "It isn't worth while any more," is the final excuse.

The truth of the matter is that it is never too late to begin what one may wish to undertake, as long as there is the living desire, the flame of ambition. With God's help you can face life anew each day with a heart and a spirit renewed. The essentials you have: God and His spirit within you. Those are the basic materials. To be concrete and specific the inventory may read something like this:

Faith—In God.

Confidence — In my ability and and God's constant help.

Love—Of God.

Wisdom—God-given understanding.

Talent—To unmine and use.

All of these are potential forces within. One of the most remarkable instances where these forces were brought to the surface and used, and where an individual began anew in life is the case of Grandma Moses who, now in her eighties, has for the past years painted humble and simple, but in their austere simplicity, beautiful pictures; simple rural scenes you see so often at Christmas time. While she began painting late in life, it was not too late. She helped to make a new day for herself.

The new day—the new life referred to need be only a new out-look every day of the week, month, year. With the inner heart's shelf stocked with faith, courage and love, and the realization of oneness with the Father, a new life of spirit is very possible. With St. Paul we forget those things which are behind and press forward toward the mark of the higher calling in Jesus Christ. Above all one needs to thank God for delivering him each day to a new beginning, for opening up a new life. Whether anything outstanding is done for history or not, and if only one can realize the opportunities of becoming renewed in spirit, and that life in the Master of Life is possible and joyous, a victory has been won. Faith, confidence, love, wisdom, talent are sufficient to crowd out all the lesser forces. Remember: "His compassions . . . are new every morning."

Harold A. Schulz

The Giving of Oneself

John Kirk is now doing alternative service to the draft in El Salvador under the American Friends Service Committee. The thoughts below are part of a message he sent to Young Friends in Philadelphia.

To be part of God's vast plan, regardless how small a part, is not only a responsibility but a pleasure. He sent me here to advance this fragment of it; and I come full of hopes, vigor and plans, ready to do His work with gusto. I have been duly humbled and shown His connotation of the word gusto. I came as Woolman went to the Indians, because I loved; but where I differed from Old John was, he went to learn from them and they benefited from his Christian love. I came to help—to walk in quiet, waiting for guidance from the Holy

Spirit. I called out to Him, "This is my plan. How does it fit into yours?" And He answered "This is my plan. You are given unto me."

To stumble and fall and rise again, having learned from the fall, is a wonderful experience. It is to be thrown in confusion and a state of frustration and stumble blindly; and the only helping hand is that of Christ gently lifting you to a new knowledge. To be bathed in the Spirit and have it revive every fatigued cell is possible for all. You see, you were always in His grace, but it was a lesson and test in one. The teacher is faithful, and constantly about His work. It must be wonderful to grow in perception until the revelation of all truth, and you are taken from the Kingdom on Earth to the Kingdom Eternal.

Those who "choose to be chosen" from the "many that are called" to live in the Kingdom on Earth must seek anew their own responsibility to God.

I believe one of the most gracious graces in the new life is that upon entering you are not forced into a mold becoming like tin soldiers. It would be frightful to all move, feel and think alike. Instead, we become more individualistic — each seeking his place, his work.

Each special aspect, each precious difference is magnified; for truth brings to light the realization that we are all equipped for a special purpose. With the complete giving of oneself to God, He allows us to see our place that He has prepared; always different from others but toward the same goal, the Kingdom Eternal.

"To give and give and give again what God hath given thee; to give thyself nor count the cost"—

God gives Himself freely to us and expects the same in return . . . This is the way as I see it.

John Kirk

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Editorials . . .

Quakers Anonymous

It is often said that a great deal can be accomplished if no attention is paid to the problem of who gets the credit. This is profoundly true, not only of individuals, but of groups. Today it applies, with great force, to all of us who are involved in the Quaker Movement. We can accomplish much in the effort to make Quaker convictions prevail, providing we are willing to leave off the Quaker label. If we try always to tag what we do as Quakerism, we often run into perfectly understandable resistance, because we are suspected of the attempt to augment a sect or to aggrandize our own movement, but if we present the truth, in a spirit of anonymity, we usually meet an enthusiastic response. In short, the principle of anonymity, so well presented and demonstrated by Alcoholics Anonymous, is one which can be applied outside their borders. Truth is best served when it is unlabelled, because no one has any monopoly in this area.

So far as Quakerism is concerned, we have long noted the willingness of other Christians to stress the peace theme in the promotion of which Quakers were once almost unique. In various denominations, and in many local congregations of all churches, Christians today wrestle mightily with the problem of how a just and enduring peace between nations can be established and maintained. Some groups, notably Methodist, have adopted official positions, supporting freedom of conscience in connection with participation in war, which are quite as strong as any which Friends have ever adopted. The peace work of the National Council of Churches or of the Church Peace Union may actually surpass, in both imagination and effort, anything that contemporary Friends are able to do.

Far from resenting this situation, we are glad. Not only do we know that we have no monopoly; we do not desire any monopoly. We are glad that other groups now have Service Committees of their own, that others have established work camps and that others are stressing the kind of inter-racial work which Friends long ago initiated. The success of a denominational emphasis is marked by the degree to which it ceases to be limited to a particular denomination. Victory for a unique position comes when it is no longer unique.

THE SPREAD OF A QUAKER IDEA

The best single illustration of the spread of what was once a Quaker idea is that of the universal ministry. Once Quakers were almost alone in this beneficent emphasis, but we can be thankful that we are not alone any more. A good case can be made for the contention that the most important single insight of seventeenth century Friends was the realization that

Christian ministry need not be limited to the clergy. The bold step was not any effort to minimize the work of the ministry, but rather to elevate and to *universalize* it. What was eliminated was not the station of minister, but the station of lay member. Though Fox did not use the term, the whole logic of his position was pointed in the direction of "the abolition of the laity."

With some difference of application this theme of the universal ministry has marked all branches of the Religious Society of Friends, throughout three hundred years of history and up to this moment. In spite of different methods of getting the necessary pastoral work done, differences that are not nearly as great as they superficially appear, the refusal to admit a real distinction between ministry and laity has been constantly maintained. Even where the pastoral system has been firmly established, there has not been ordination. The pastor is merely one of the members who is recognized as having a special gift and who is set free by his fellow members for special responsibilities. The pastor in a Friends Meeting invariably belongs to the local congregation, in great contrast to clergymen who are not only under "holy orders," but who belong to the Presbytery, the Conference or the Diocese. Many, who have special pastoral responsibility, are employed regularly in banks, in stores, on farms or in factories. No Quaker pastor wears a special garb.

THE RESPONSIBILITY FOR MINISTRY

The other side of the picture is that, though in all branches of Friends we fail in practice, we have never ceased to stress the responsibility of ordinary members in many kinds of ministry, regardless of sex, regardless of occupation, regardless of education and regardless of public recognition of a special gift. Our deepest faith is that Christ has come to teach His people Himself, that He can teach every one of them and that everyone has a consequent responsibility in the ministry. If we ever cease to make this emphasis, we are not Friends at all, whatever we may call ourselves.

Now the heartening fact is that much of this emphasis upon the universal ministry is gladly heard in all kinds of groups outside our sectarian lines. In teaching the principle of the universal ministry, most of us, who believe in it so strongly, never bother to tag it as Quakerism. We refuse to label it for the very good reason that it is far more than Quakerism. When the early Friends began to sense the importance of this principle they were not discovering something new, but were rediscovering the secret of First-century Christianity. This is why Penn coined the famous phrase, "Primitive Christianity Revived."

Today the conception of the abolition of the laity is being widely and strongly espoused by all kinds of Christians, some of whom know no more about Quakerism than what they learn by looking at the figure on the Quaker Oats box. Many of them have never

heard of George Fox, but who cares? It is the idea that counts; the label is insignificant. The major growth of Quakerism today is not a growth in statistical membership in a single self-conscious sect, but rather the spread of major convictions in areas where no statistics can be kept. The best Quakerism today is not identified with a "Quaker Church," which, in comparison with others, is always a feeble thing, but rather with Quakers Anonymous.

Our hope lies in the way in which the wider ministry is now being accepted, particularly by Presby-

terian Men, by the Yokefellow Associates and by many others. A number of prominent Friends today speak far more among non-Friends than among Friends and this is exactly as it should be. If we try to hug our ideas to ourselves, in pride of possession, we are slightly ridiculous. We ought to rejoice that many of the insights of Robert Barclay and William Penn and John Woolman are better understood and more courageously applied by others than they are by ourselves. If we have the reality we need not be deeply concerned about the label. Elton Trueblood

Reflections on the British Quaker Mission

Friends Visit Mainland China

By Gerald Bailey

Gerald Bailey, of Guilford Meeting in Surrey, England, is the one member of the British Friends mission to China (October, 1955) who also went on the mission to Moscow in 1951. He has a wide experience of Quaker international work, having served for several years on the international Quaker team at the United Nations Assembly. The following article is the first of two which will attempt to interpret for American Friends the motives, experiences and impressions of the British Quakers visiting China.

I welcome the Editor's invitation to say something to readers of *The American Friend* about the recent mission of British Friends to the People's Republic of China. Some will have seen references to the mission in *The Friend* of London and in *Friends' Journal*; others may have seen articles on the mission which I contributed to American journals during a short stay in the United States following the visit to China. But the opportunities of reporting to American Friends on the visit have been limited and I am glad to be able to extend them a little in this way. Both before the visit took place and since, we have been anxious to have the sympathetic interest of Friends in the United States in a venture which we have always regarded as undertaken, in some measure, on behalf of the whole family of Friends.

I propose to concentrate in this article on some general reflections on the mission and its significance rather than attempt to discuss or describe it in detail. But it may be

useful to recall initially the major facts about the mission. We were an official delegation of London Yearly Meeting and went to China in October, 1955, on the invitation of the China Peace Committee after an extended period of preparation. We were a group of six Friends—two women and four men—three of whom had spent considerable periods of time in China before the establishment of Communist control over the mainland. We travelled out via the Middle East, India—where we had a valuable interview with Prime Minister Nehru—and Hong Kong, where we spent a refreshing and profitable week-end, meeting among others the Governor of the Colony and the local group of Friends. We spent three and a half weeks in China itself visiting as a whole team Canton, Peking, Shanghai and Nanking and at one stage dividing into two groups—the one to visit Chungking and Chengtu in West China and the other to go to Tientsin. We had meetings with the China Peace Committee and discussions on foreign affairs with the Institute of Foreign Affairs and with Prime Minister, Chou En-lai; we were constantly in the company of Chinese Christians in all the centers we visited and, in particular, met with small groups of Chinese Quakers in Shanghai, Nanking, Chungking and Chengtu; we visited some of the historic places of the old China in Peking and elsewhere and everywhere saw the characteristic institutions of the new China—its hospitals, schools, and universities, its children's palaces and theatres, its factories, agri-

cultural co-operatives and even a political prison. We were blessed with good weather throughout our stay and were shown the utmost cordiality and friendliness at all times by the many Chinese who received and entertained us. That friendliness will be an abiding memory whatever transpires.

A MORE FRUITFUL VISIT

We went to China in a spirit of concern and goodwill hoping that our visit would increase understanding both ways and contribute, however modestly, to the improvement of relations between the new China and the West. Those who participated in the visit are not perhaps well placed to judge how far these purposes were achieved but we certainly returned with a deep sense of gratitude and of satisfaction that so much that we had envisaged for the visit had been fulfilled. I also shared in the British Quaker mission to the Soviet Union in 1951 and, though I do not want to press the comparison unduly because each visit was right in its own time and way, I have the distinct feeling that this was a more satisfying and fruitful mission in many ways despite the fact that we were more nearly pioneers in the visit to Russia than we were in the visit to China. There were some simple, practical reasons for this—we spent nearly twice as long in China as we spent in the Soviet Union—but there were other and more significant reasons too. In the first place we were resuming relatively recent contacts which Friends and Friends even in our group, had with China in former days. Johanne Reynolds could greet people she had known and worked with in West China less than ten years ago; Janet Rees could greet again Christians she and Ronald Rees had known in Shanghai and Canton over many

years. It was a reunion of old friends. Beyond this we had much more effective discussions on international problems in China than we had anticipated and than we had in similar circumstances in Russia four years earlier. Both our conversations with the Foreign Affairs Institute and with Prime Minister Chou En-lai were spontaneous exchanges of view on world affairs conducted in a free and frank spirit. And finally the frequency and intimacy of the contact we had with Chinese Christians far exceeded our expectations in going to China or any comparable experience we had in Russia.

CHINESE CHRISTIANS

These meetings with Chinese Christians were indeed a major feature of our visit and they merit perhaps a special word. We could not share their unqualified enthusiasm for the government and system of the new China though we saw much that was commendable in the social policies of the regime and much progress in many fields. We were perplexed to say the least, by their attitude to the treatment of fellow-Christians unable to make the political affirmations demanded by the State and by the spacious justifications offered for this manifest infringement of essential human rights and a true religious freedom. We expressed our concern about these matters on various occasions — notably in a meeting with the faculty of the Yenching Theological Seminary. But we had a wonderful personal fellowship with the Christian leaders, visiting their Churches and auxiliary organizations, worshipping with them in their public services and in private groups and feeling a real and deep sense of spiritual kinship with them.

These were the first contacts of Chinese Christians with Christians from non-Communist countries in the West after a virtually complete separation over six years or more. The re-forging of these Christian links cannot of itself ensure peace between East and West or solve any of the difficult political problems centered in the Far East. The contacts we made cannot be extended and developed as quickly as one might hope. But we returned home feeling that our encounters in this field were more than enough of themselves to justify our mission and an occasion for deep thankfulness.

Unfortunately any report on the present state of the Society of Friends in China must be a rather dismal one. Friends have clearly found it much more difficult than the larger and stronger Churches to maintain their individuality and even their existence following the departure of foreign missionaries and workers. As has been said earlier, we met Quaker groups in four centres. The pastoral meeting we visited in Nanking—where American Friends of former days were gratefully remembered—was one of four Quaker Churches still existing in the city and district. There is a pastoral meeting in Chungking and a group meeting "on the basis of silence" in Chengtu but there was no contact apparently between scattered Friends in the province and certainly not between West Chinese Friends and the small group in Shanghai which continues to hold a weekly "silent" meeting in the building of the National Christian Council of China.

There is no question that we went to China with the ready sympathy and the prayerful support of the great majority of British Friends and one may hope, of many, if not all, Friends in the United States. But there have been one or two doubts or criticisms and I would refer to these now not to give them undue weight in the total experience but because they raise points of some substance which cannot be ignored. Elton Trueblood in a letter to *The Friend* of London expressed the disappointment he felt in reading the report of the interview we had in Peking with Mr. Chou En-lai. We had not, he considered, made right use of the opportunity given to us to challenge aspects of Communist Chinese policy nor to make clear the justifications for the case against the admission of the People's Republic of China to the United Nations—justifications which Elton Trueblood has subsequently argued more fully in *The Friend* and *The American Friend*.

U. N. REPRESENTATION

It is perhaps hardly necessary for me to defend the sympathy we showed in our conversation with the Chinese Prime Minister for the claim of the Peking Government to representation in the United Nations. This is how all of us felt in the delegation; this is undoubtedly the feeling of the great majority of those British Friends who have any

view on this matter at all as it is the feeling of the great majority of the British people as a whole. It is incidentally and almost certainly the feeling of more Americans—and of more American Friends—than Elton Trueblood seemed to recognize. We do not underestimate the difficulties of resolving this problem of Chinese representation in the world organization; nor on the other hand do we take a merely idealistic view of the likely consequences of admitting another Communist great power. But we are convinced that there are now no adequate or consistent grounds for refusing admission to the People's Republic of China and we can discern many possible advantages of having her inside.

CHALLENGE OF POLICIES

As for the complaint that we did not sufficiently challenge the policies of the Chinese Communists where we disagree with them, I would not for a moment question Elton Trueblood's right to feel and express disappointment on this score. Conversations of this kind, however, easy and friendly they may be—perhaps especially when they are easy and friendly—are more difficult than is sometimes realized by those who do not take part in them and we were after all guests of the Prime Minister. We did in point of fact do rather more challenging on this and on other occasions than Elton Trueblood gives us credit for. But no responsible person leaves an interview of this character and importance without wondering whether he has been a truly faithful witness to the truth as he sees it and certainly we made and make no exaggerated claims for ourselves in this case. We did our best according to the light and leading we had at the time.

One younger Friend of standing in Britain whose judgments we respect has raised by implication, if not directly, the rather more fundamental question as to whether there is a sufficient justification for Quaker missions of this kind—that is of missions to foreign countries, Communist in character, undertaken by a group of Friends on behalf of a Yearly Meeting or a group of Yearly Meetings. Contributing to the correspondence in *The Friend* of London, which Elton Trueblood initiated, Richard Rowntree raised doubts as to whether these "high-level delegations", as he not alto-

gether appropriately styled them, are really the business of Friends. "There is all the difference in the world", he said, "between Friends like Thomas Shillitoe visiting the Tsar under personal concern and the modern pattern of high-level Quaker delegations." The inference, clearly, from that remark was that Thomas Shillitoe's activity was unquestionably Quaker and unquestionably under concern whereas the "high-level delegation," so-called, was rather doubtfully Quaker and not under personal concern.

This is not a view, I am sure, generally held by British Friends and Richard Rowntree later recognized that he had perhaps overstated the distinction he was trying to make. I think it is a pity to stress this differentiation even if it has to be made at all. Fundamentally the spirit and purpose of Friends in going individually as in the old days and in groups as today, on missions of conciliation, exploration and goodwill have not changed. The circumstances have changed, of course, greatly—the capacity, for example, of the State to exclude those it does not wish to admit is virtually absolute today; the language we use has necessarily changed but the impulse and the motive of the visitation are surely the same. I can say from direct experience that the two missions of British Friends to the Soviet Union in 1951 and to China in 1955 were undertaken under a deep sense of concern, both personal and collective and with the high degree of corporate and individual responsibility which Richard Rowntree rightly emphasized as indispensable though he seemed to doubt the ability of Friends to achieve it in missions of this kind.

A PECULIAR RESPONSIBILITY

There are, of course, special difficulties and even dangers for Friends in missions to Communist countries and we were well aware of these, both in Moscow and Peking. But it would be wrong to argue, I think, that because of these difficulties and problems we should stand aside and refuse the opportunities and responsibilities which such visits provide. It is arguable indeed — though only if we are careful not to exaggerate the point — that Friends have a peculiar and particular responsibility where contacts with Communist countries,

normally isolated from the non-Communist world, are concerned, since we have generally speaking the capacity to maintain our objectivity while showing our goodwill—a combination which is absolutely vital if missions of this kind are really to serve the cause of righteousness and peace.

The point was well made in a recent private report of a Quaker representative in Vienna which I can quote, I hope, without breach of confidence. Writing about a recent visit to two Communist countries in Eastern Europe and referring to "the self-interest and lust for power" motivating "some of the activists administering the Communist system," he goes on: These motivations do not explain why some of the attractive characters one meets on such an East European trip devote themselves to the cause. The slow development of personal contacts which now seems possible should help us to learn more of this and other dim recesses in the Communist world. And these journeys have strengthened my conviction that we should seize opportunities of learning through personal contact. All the arguments of caution and humility—and they need to be remembered — cannot outweigh the fact that our faith equips us for such encounters and, indeed, may call us to them."

1956 Quaker Leadership Grants

During recent weeks the Friends World Committee has been selecting candidates for the Quaker Summer Study Tour of 1956. Money for this project is provided annually by the Clement and Grace Biddle Foundation, Inc., with the idea of acquainting members more fully with the present day Society of Friends. Seven to nine Friends are selected each summer and one or two persons are helped with a longer term project. For the first time the group will include a visitor from England. Ian A. Hyde, Assistant Editor of *The Friend* (London) is the recipient of the award, and it is with pleased anticipation that he is welcomed to the group.

This year's tour begins on June 22 with a week at the Friends General Conference. Following this the group will attend the four week session of the summer term at Pendle Hill, studying Quakerism and making side trips in the neighborhood. After Summer School there will be a three day visit to the United Nations, another three days in Washington, D. C., and a final three days living at Quaker Hill and studying the Five Years Meeting under the direction of Eleanor Zelliot.

James F. Walker



In the October 6 issue of this journal we printed a picture, supposedly of Iowa Yearly Meetinghouse, taken about 1868. Several Friends have written in to say that that picture was incorrect, and we publish here a verified picture of the old Iowa Yearly Meetinghouse loaned to us by Luda S. Hollingsworth of Topeka, Kansas. The Meetinghouse was built in 1864-65 and used until 1913, with separate sides for men and women. The building shown in the October 6 issue was the old Kansas Yearly Meetinghouse, built in 1872 at Lawrence with the help of Eastern and English Friends for the three thriving Quarterly Meetings in eastern Kansas.

Do We Give?

"The people bring much more than enough for the service of the work, which the Lord commanded to make." This message was carried to Moses by his workers regarding the gifts of the children of Israel for the tabernacle (Ex. 36: 5). The generosity of the people finally resulted in Moses' proclamation that they be restrained from giving.

After reading the Old Testament incident, I compared it with 20th century giving. Can you think of any instance in modern times when people gave until they were forbidden to do so? Instead, we continually hear urgent pleas for gifts and offerings from radio and pulpit, and read such requests in our religious periodicals and daily mail.

I mentioned this fact to a friend who exclaimed in exasperation, "Give! Give! Why, that's all I do." Her attitude provoked further question in my mind, "Do you know the meaning of true giving?"

SO MUCH TO GIVE

From our 20th century abundance, there is so much we can give as Christians. In addition to dollars and cents, there's our time, our energy, our young people—all these are gifts that count in the Kingdom of Heaven.

Give our young people to Christian service? Some cynic has remarked that the church can no longer expect great Christian leaders from its pampered youth. The Church is accused of having on its hands a generation of "gimmies"—young people who inevitably ask the question, "What's in it for me?"

Such an accusation might be answered by asking, "If some of our young people are selfishly inclined, whose example are they following? Have they not seen us who are older judge a man by 'What does he have?' instead of 'What is he?'"

Modern youth is not indifferent or calloused to the challenge that that will pay dividends in eternity. Youth is only asking that those of us who are older should point out the way or better yet, lead the way to true giving.

True giving? What constitutes true giving?

First, true giving must be selfless; it does not draw the spotlight on one's own deeds. Search the Gospels for the place where Jesus

tells what it cost Him that He might ransom sinners. Search for the passage where He tells of the riches He left for a destitute world. Christ gave up His home in Heaven, gave His life on earth, not to call attention to the magnanimous thing he was doing but to glorify His Father and to redeem the world. It was left to others to record the suffering, the heartache that Jesus' giving brought to Him.

One day in Jerusalem, Jesus pointed out a rare example of unselfish giving in the temple. He passed over the lavish gifts of the rich Jews to comment on the pittance of the poor widow. Why? Because the rich Jews gave according to their law, but the poor widow gave according to her love. Thus, her giving attracted the attention and won the approbation of God.

The apostles learned well their lessons upon giving from the Great Teacher. During the first century, they forgot themselves in remembering God and made a contribution that has been noted through the ages.

MOTIVES FOR GIVING

If we give because others do and to keep the respect of our group, we have not truly given. Instead, we have bought respectability. If we give "to be seen of men," we have not given; we have merely paid tribute to our pride. Frequent meditation upon our motives for giving would be profitable.

The Heavenly Father's love for the world prompted the giving of His Only Begotten Son. Jesus' compassion for humanity resulted in the giving of His life upon the cross. The most unselfish, the most priceless gifts, whether divine or finite, have ever been love-inspired. Hence, our efficiency as Christian stewards will correspond to the measure of our love for God.

True giving involves the sacrificial. In this age of luxury, comfort, ease, few of us know what it means to give sacrificially for the cause of Christ. We may know what it means to economize for His work but in today's world crisis and need, economizing will not be adequate.

From every side the church is called upon to give, and still to give, that the world might be saved. To answer this call, will you and I pass the tests that the gospel work of tomorrow holds? Perhaps I should have asked,



Maxine Ball, author of this article on giving, is the wife of Charles A. Ball, President of William Penn College. She combines an active interest in Christian Education with her duties at the College.

"Dare you and I fail in the tests of today and tomorrow?"

For sacrifice supreme, look to Jesus! Instead of abandoning fallen man, instead of calling into existence another universe with a new order of beings to magnify and worship God, Jesus chose to reclaim, at the expense of His own life, the human race that had so completely failed to achieve the very purpose for which it had been created.

True giving is not only selfless and sacrificial, but it must be for the Saviour's sake. "Only one life, 'twill soon be past: Only what's done for Christ will last." If we could first look beyond time and space to see things from God's vantage point, we would give so differently.

NOTHING IS LOST

Nothing given to God is ever lost. Jesus stated, "Whosoever shall give you a cup of cold water to drink in my name, because you belong to Christ, verily I say unto you, he shall not lose his reward."

Yet, give as much and as long as we will, how insignificant our gifts become when we reflect upon the generosity of God.

As Christians living in an era characterized by spiritual and material needs, may our lives be marked by giving that will prove conclusively to the world our love for Christ and our concern for the needy everywhere.

Maxine Ball

More on the China Question

These further letters to the editor on the China situation have been cut in order that as many as possible can be included in the pages of this journal.

To the Editor:

In the February 23 issue of *The American Friend* appears an article, "China and the United Nations," by Elton Trueblood. . . . It is important to realize that although the charter of the United Nations does not provide for universality of membership, this in the minds of many persons is highly desirable. Seating the de facto government of China would seem to be consistent with the statement of Secretary Dulles when he said, "It is useful that there be an organization which is, generally speaking, universal, and whose processes run throughout the world. Otherwise the association takes on the character of an alliance. Of course universality inevitably brings together nations whose governments disagree. This has disadvantages. But such an organization maintains contact between political enemies, offers opportunities to dispel unnecessary misunderstandings and as President Eisenhower said in his State of the Union Message in 1954, it provides 'the only real world forum where we have the opportunity for international presentation and rebuttal.' This process tends, though slowly, to bring about conformity to a common standard."

It is unthinkable that the 450 million people of China should not have representation because some nations disapprove of their present government. Furthermore the seating of Communist China does not imply approval by other nations of its government. Russia has been a member from the very first, while in 1948 the Communist Government of Czechoslovakia was seated and in 1952 the Batista Government of Cuba. . . .

Elton Trueblood, in his article, makes some recognition of our own shortcomings when he says that a thoughtful Friend . . . must keep in mind "a keen sense of our own failure and shortcomings, so that we never seem to speak from a position of moral eminence." But does he realize how severely America is judged by other nations when, for the first time in

history, she used the atomic bomb on Hiroshima . . . or when the Bikini tests were made . . . or when she insists upon the rearmament of Japan and Germany, or when the "brink of war" statement was made by our own Secretary of State, and when threats of massive retaliation appear in our newspaper headlines? Would these stand the test of a definition of a "peace-loving" state? We sincerely believe that America and Americans desire peace, as do all other nations of the world, but only as we can come together face to face can we hope to settle differences. . . .

Florence M. Selleck
Cambridge, Mass.

* * *

To the Editor:

Elton Trueblood has not only laid a finger upon the real issue, he has done it in a manner which ought to disarm those of opposing view. . . . I appreciate the manner in which he has maintained the principle of international morality. . . .

Harold B. Kuhn
Wilmore, Kentucky

To the Editor:

I like the three considerations listed in "China and the United Nations" which thoughtful Friends must keep in mind, viz, "1. A deep tenderness toward the Chinese people of whatever party or government. 2. A keen sense of our own failure and short-comings. . . . 3. An over-riding concern for the maintenance of a just and durable peace." But I wonder why action should not be determined by "a feeling of deep tenderness . . ." and "by a keen sense of our own failure . . ." rather than the third.

It seems to me, a layman, that some of our modern theologians err precisely at this point; they feel called upon to stress their own moral eminence, and their need to decide how to establish a just and durable peace rather than working toward the correction of our own shortcomings. We should rather be nurturing a deep tenderness in our own hearts. Our own continuing shortcomings in the Far East are gross enough to give us pause and to suggest to us that we need to change our hearts, and conduct . . .

China's part in the Korean war needs further thought and understanding. It should be remem-

bered that for more than 100 years China had been ruthlessly exploited by Western armies in aggressive actions; that American troops had invaded China at the time of the Boxer incident; and that the American government had made it abundantly clear by the end of the spring of 1950 that she was prepared to oppose any who wanted Communism . . . Already before the start of the Korean war the United States had blocked the attempt of the de facto government of China to take China's guaranteed place in the United Nations Organization . . . Given these conditions, with a victorious American army approaching the Chinese border what would one expect the Chinese to do? What would the American government and people do if a strong actively hostile army came within a few miles of the California border in Mexico while engaged in suppressing anti-Communists there? The so-called United Nations army in Korea was pretty largely in actuality an American army. Fortunately for American policy the Russians were absent from the Security Council when the latter authorized united action against North Korea, but does anyone believe that the U. S. would not have participated alone if the U. N. had failed, due to Russian veto, to sanction united action? . . .

Of course the present issue is "the issue of power." Is the American government less eager in pressing for power than are other governments? As Lord Acton said, "Power corrupts;" even the power of the righteous. Tenderness and humility are needed by us all.

One final point: If we have an "overriding concern" for peace, we should expect far more progress if the government of China . . . were in the United Nations rather than outside it. The fact that they are outside the U. N. is the greatest single danger to peace in the Far East. Of course their presence in the U. N. would increase Communist power in that organization. But that is one of the facts of the present day world — there are lots of Communists . . . Pretending that there are not Communists today is just as dangerous as pretending that the Chinese people do not have a Communist government. . . . It is better to negotiate with them, if we want peace, than to pretend that they do not exist.

Paul I. Miller
Hiram, Ohio

Appreciates Youth

To the Editor:

I especially appreciated the inside cover page of the *American Friend* for February 23: "Spiritual Foundations" by John Huffman, grandson of one of our former pastors, and Ray and Roy Treadway. The Des Moines *Tribune* is doing a fine service in publicizing the good acts of youth, an effective way to combat juvenile delinquency. It reminds me of George Fox's letter to the Rhode Island Legislature recommending that they "keep a record of them that do well." Goodness is contagious and more inspiring than a Rogue's Gallery.

Evelyn M. Haworth

Guilford College
North Carolina

FCNL Protests

Dirksen-Bricker Amendment

E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, in a letter to President Eisenhower on April 3 has urged opposition to the adoption of the Dirksen-Bricker Amendment, S. J. Res. 1, as reported from the Senate Judiciary Committee.

Opposition was urged on the grounds that the latest version of the Amendment would create uncertainty in the crucial field of foreign relations and would hamper the implementation of a disarmament agreement now being sought by the major powers at the United Nations Disarmament Subcommittee meetings in London.

In this letter, Raymond Wilson said that strong Presidential leadership "is needed to solve the very great number of existing problems (on disarmament agreement) and should not be hampered by the further necessity of resorting to the cumbersome and time-consuming constitutional amendment procedures at each step."

All Florida Friends' Conference

The St. Petersburg Meeting was again host to the annual All Florida Friends' Conference, March 10 and 11. A few thoughtful lines from John Woolman were read by the Clerk, William Greenleaf, to open the conference.

Perhaps this 7th Conference might be thought of as the most significant and the best attended. There is a definite inclination toward the organization of a Yearly

Meeting in Florida. Quaker roots are growing deeper, and the local Meetings are growing in increased activity and in alertness to major concerns of our Society.

Reports were presented from the following areas: Miami, West Palm Beach, Daytona Beach, Jacksonville, Gainesville, Clearwater, Bradenton-Sarasota, St. Petersburg and Orlando. There was also a report from Augusta, Georgia, where the Meeting is small but increasingly active in the social and economic problems of that area.

Florida Friends have a special opportunity for service in encouraging further contacts with Friends in Cuba and Jamaica. Further fellowship with these islands would encourage intervisitation between the islands and the Florida peninsula. The Conference hopes to implement this relationship by financial assistance to those in Cuba and Jamaica who might attend the annual Conference.

The Conference appointed a committee with Caroline N. Jacob, chairman, to study the matter of the growth of Quakerism toward a Yearly Meeting in Florida. There are four organized Monthly Meetings in the state, with the prospect of a fifth this year.

Alice Howland Macomber presented a summary of Epistles from the Yearly Meetings around the world with the major concerns of such Meetings as New Zealand, Madagascar, Denmark, Jamaica, Philadelphia, Ohio, Indiana, New England and Canada.

The Conference was especially favored in having William B. Edgerton as guest speaker for the afternoon. His subject was "A Quaker Visits Russia." With the aid of pictures, he presented an excellent cross section of the intimate life of Russian folk. He cautioned against smugness and provincialism among us since such an attitude characterizes the Russian people when they defend the "faith of Marxism." We must keep our Christian faith on a higher level.

The subject of integration was a major item in the hearts and minds of the Conference attenders. Surrounded by the intimacy of this conflict, we must be guided by those steps which remove occasion for violence. Friends are actively interested in a calm direction toward the solution of this basic issue. Inter-racial meetings are encouraged. Negroes are invited to Meetings for Worship. Individual

and group attitudes are being studied. Aid and support are given the Council on Human Relations. Legislation is ahead of local performance, as regards this issue. So there is need for interpretation along with compliance.

The St. Petersburg Meeting urged the enactment of a bill which would prohibit the sale of alcoholic beverages on any plane in flight. They also urged that the atomic tests be suspended to ease world tensions, and that the production and testing of intercontinental missiles be banned.

Again, the emphasis should be on a way of life rather than on a goal. Our rewards should come in participation rather than in anticipation.

Alex C. Robinson

George Halleck Wood 1883-1956

George H. Wood, long active in the Five Years Meeting, died March 21 at Rochester, New York. Born January 2, 1883 in Farmington, New York, he was the son of Charles and Adelaide Halleck Wood. He graduated from Oakwood and from Haverford College. His profession was mechanical engineering and he worked in this field in Indiana, New York, Pennsylvania and Ohio, retiring in 1948. He lived in Lynn, Indiana, for the past several years.

He was a birthright Friend and held membership at Gasport Friends Meeting in New York for many years before bringing it to Lynn at his retirement. He served as Clerk of New York Yearly Meeting, on the Quaker Hill Board, on the Finance Committee of the Five Years Meeting, and at times on the Central and Executive Committees of the Five Years Meeting, contributing much in business acumen.

Hazel Oler of Williamsburg, Indiana, whom he married in 1913, died in 1948. Their two sons, Robert W. Wood of Swarthmore, Pennsylvania, and Dr. George H. Wood Jr. of Bellevue, Washington, and six grandchildren survive. In 1950 he married Florence Padgham of Farmington, New York, who survives him. Two brothers and a sister, Will Carlton Wood, Walter Wood and Grace Wood Shepard, preceded him in death. Funeral services were held at Rochester, New York. Burial was at Farmington Friends Cemetery.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Before No High Altars, by Winifred Rawlins; Exposition Press; 55 pages; \$2.50.

The poems in this little volume are mystical and devotional in nature, and each affords the reader a glimpse within himself and "within" the world around him. Winifred Rawlins has given generously of herself, for her writing carries the sudden truth in a single line which marks a moment of growth for the poet as well as the reader. This makes the collection a thoughtful and enjoyable one.

Born in London, Winifred Rawlins joined the Society of Friends before she came to the United States. She has lived and worked in many parts of this country, often among Friends, including Iowa, California, Alabama and New York, and has been on the staff of Pendle Hill since 1951.

Virginia Williams

* * *

God at Work in His World, by Mary E. Venable; Abingdon; \$1.75. Pupil's Book, \$35.

The content of this book has grown out of many people's experience. Surely one of the great purposes of any Junior camp is to make rich use of the resources in God's world. Learning about the birds, the trees, the tracks of animals, and the creating of Terrarium, Aquarium, and Fairy Garden is well explained in the text. How worship may emerge from the various experiences which the campers have is also included for

your help and guidance.

The pupil's material is a colorful yellow booklet which the child may take home at the end of camp. Stories such as "The Shepherd's Crook," and the hymn, "We Would See Jesus," are included. Games and many activities are also described. These materials are unusually suitable for use with Juniors.

Olaf Hanson

* * *

Mastery, "The Art of Mastering Life," by E. Stanley Jones; Abingdon; 364 pages; \$1.75.

E. Stanley Jones has added another devotional book to his credit. It follows the pattern of his other devotional books — a page a day. He himself states in the introduction that there are "just two great human needs: light on the mystery of life, and life for the mastery of life." Modern men know a lot about life, but they do not know how to live it. At the center of their life there is a lack—the lack of a mastery that will make them adequate. The Holy Spirit, who leads us to the Master, is God's answer to our weakness. The book as a whole is a serious attempt to come to grips with a very real human weakness and to lead the Christian step by step into a life mastered by the Great Master. The results are a weighty and searching, rather than a breezy and spirited, devotional book.

Lester W. Figgins

* * *

Alexander C. Purdy's address, "Preparation for Tomorrow," given at the sessions of the Five Years Meeting in October, 1955, has been printed in pamphlet form. It is available from the Board on Christian Education, 101 Quaker Hill

Drive, Richmond, Indiana, at ten cents a copy.

* * *

The Joy that Is Set before Us, by Elise Boulding; Young Friends Movement; Philadelphia; 23 pages; fifty cents.

Elise Boulding, whose talk on family life was one of the high points of the 1955 Young Friends Conference held at Quaker Lake, must have also lifted Philadelphia Yearly Meeting this year with her William Penn Lecture, *The Joy that is Set before Us*, now printed in pamphlet form by Philadelphia Young Friends.

She speaks of the difference between joy and happiness, of a saint who has found joy, of the lack of joy in our shifting generation, and then vividly of the joy promised to the Christian and the ways to seek the Kingdom so that joy comes toward us. Her speech, now set down in writing, is clear and vivid, and the faith behind her words is evident. She has bridged the gap between the small duties of the everyday and the basic purpose of life; and between a practical religion and a prophetic sense of joy.

E. Z.

Quaker Hill Addresses

Friends writing the various Friends bodies situated on Quaker Hill in Richmond, Indiana, are urged to use the correct address in each case, as below:

Five Years Meeting and all its departments, 101 Quaker Hill Drive.

Quaker Hill Residence, 10 Quaker Hill Drive.

Rural Life Association, 10 Quaker Hill Drive.

American Friends Service Committee, 8 Quaker Hill Drive.

EARLY APRIL SHOWERS

I watch a tree thrust forth its blooms,
Framed through my latticed window panes.

There are gray days still when a dull sky glooms,
And a cold, sick sunset wanes,
But a varicolored warmth of blue
Is backdrop now for this flush of green,
Spaced through with seeds of an auburn hue,
So small they scarce are seen
Except as a burnished, lambent sheen;—

Serrated clusters in morticed form;
Ambient cloudlets of sentient freight;
Tasseled, burgeoning, flowering storm;
Prodigal downpour, unreckoning fate,
Which bids me pause and wondering wait.

Claude Stinneford

APRIL MESSAGE

Send brooks to set the world in tune again;
To a world grown used to whistling sirens,
Send the sound of penetrating silence,
The gentle speech of phoebe and of wren,
The trembling new-born lamb's faint bleating—
Send the blessing of the south wind's greeting.

Thrill the world that is afraid of feeling;
Make the blind, who never saw, start seeing;
Over Spring-time hill-slopes' green horizon,
Send the lace of wild plum blossoms stealing;
Make the mind forget its own December;
Send the scent of April to remember.

Mary Blackburn

Frank Laubach Visits Jordan



Frank Laubach is shown at the Garden Tomb just outside the city wall of Jerusalem, after a meditation period with Christian leaders of Jordan. Speaking with him are Dr. Harry Dorman, Chairman of the Near East Christian Council, and (right) Graham Leonard, pastor of Ramallah Friends. Richard Cortright, Laubach Assistant, is looking on.

Dr. Frank Laubach and his assistant, Dick Cortright, spent five days, from March 16 to 20, in Jordan in the interests of literacy. They made their headquarters at the Friends Mission in Ramallah, where they were offered all the mission facilities and the hearty cooperation of mission and school personnel for the promotion of their literacy campaign. In the five days they set up a new literacy program for Jordan, and a Jordan Literacy Coordination Committee under the sponsorship of Friends to implement the program.

The unsettled conditions of the land disturbed Dr. Laubach not at all. Everywhere he encouraged the people to serve their strife-torn country by teaching the underprivileged to read.

The literacy campaign was opened by a mass meeting of the staffs and upper classes of the secondary schools of Ramallah and El Bireh. Students and teachers of public schools and private schools, both Moslem and Christian, packed the Friends Boys School auditorium to listen to Dr. Laubach's challenging address. He

told them that little Jordan, with all its limitations, still had a higher percentage of student-age young people in schools than any other country in the Arab world. He urged them to be willing to share with others the opportunities they had for education. He spoke movingly of the compassionate love of God for all people, and pointed out how we can see the manifestation of this love in the great movements of our time to bring to the masses the benefits of enlightenment that a generation or two ago were only for the few.

Then followed many meetings with government officials and educators, chiefly those connected with literacy work.

There was never any waste of time or words. At the United Nations Refugee Agency in Jerusalem Dr. Laubach led a discussion about the choice of reading materials for people in literacy classes. He told the educators in the group that he had been informed by United Nations health experts that the number one health hazard of the refugees in their crowded huts, flimsy shelters and dark cave homes was

that of vermin. "If this is true", he said, "let us tackle the problem in our reading materials." Under his guidance, they composed on the spot, a simple story on that humble theme for a new reader to be used in literacy schools.

At a refugee camp in Jericho Dr. Laubach spoke to the directors of the United Nations literacy program in the Jericho area. In that camp 23,000 refugees are crowded in mud huts under the blazing summer sun and the beating rains of winter. During the recent riots the refugees, from sheer frustration, destroyed all the local institutions for relief and education. The violence was so great that no police force was effectual in keeping peace and order there for weeks after the riots. Yet here there was respect and a hearing for Dr. Laubach. Each literacy teacher patiently practiced teaching with the charts while Dr. Laubach corrected, encouraged, commended, and gave new suggestions. Two illiterates were invited in and taught their first reading lesson before the group. One of them unknowingly demonstrated the typical reaction of a flattered new reader, growing excited in manner and hysterical in speech when he suddenly found himself actually reading words.

Here in the refugee camp Dr. Laubach especially stressed the teacher's need of the right spirit as well as the right method. "A sensitive illiterate can spot a phony or sense that his teacher does not really love him, faster than anyone else in the world," he warned. "If you talk down to him, you won't be able to teach him." He pointed how, in the demonstration they had had, the illiterates had begun to squirm and falter the minute a teacher showed impatience in voice or manner. "We teachers should praise oftener than we do," he said.

Dr. Laubach visited the two literacy schools that are conducted on the campuses of the Friends Schools, generously taking the time to make suggestions for greater efficiency in learning and teaching. It is his hope that these two schools may be experiment centers that will benefit literacy work in all of Jordan. After he flew on to Egypt, he sent a gift of \$1,000 to the American Friends Board of Missions for literacy work in Ramallah. It is hoped that generous American Friends will be interested in matching this gift with a like sum to carry on the work.

The Sunday School Lesson

Prepared by Harold Smuck

May 13

Gospel for All Men

Acts 11:1-18

Theaters have the top balcony—where those with more culture than money may sit and strain to hear the performance. One wonders if these theaters actually do have segregated seating, segregation by wealth. In a certain colonial country front theater seats are cheap; rear ones more expensive; and the balconies progressively still more expensive. The worst seats cost the most! Yet certain people simply never sit in the cheaper seats even if they prefer them. And others never sit in the more expensive seats even if they are prepared to pay the price.

This is the theater, we say. But the Christian Church was not very old until it was reproved for having ushers show rich men to the best seats and telling the poor, "Stand there." (James 2).

Even earlier than economic segregation was the religious segregation over which the church had to struggle. Luke found the opportunity to tell twice the full story of how Cornelius, a Roman army officer, became the first full-fledged Gentile to join the Christian fellowship.

The conversion of Cornelius was one of the hinges in the early Christian movement. History changed directions when Peter was convinced by a vision not only that God loved foreigners but that he loved them *as much* as he loved Jews.

Though Cornelius apparently kept enough of the Jewish religious law to be allowed in the synagogue, he was a real foreigner. Yet Peter did consent to visit the centurian and his household. "As I began to speak," he reported later, "the Holy Spirit fell on them *just as on us at the beginning!*" Equality of men before the gospel was not a theory nor a law nor a court ruling nor an ideal, but an accomplished fact.

To the still skeptical Jewish Christians Peter exclaimed "Who was I that I could withstand God?" He was almost the proverbial "man convinced against his will." The records of the New Testament suggest that Peter still had prejudices to conquer. But he had seen

the truth and at least once had acted on it.

The admission of Cornelius to the church made plain that with God men are not only equally sinful or equally needy but also that they are equally welcome. And this is the supreme equality.

Does this mean that a local congregation, or a school, or a theater, or a park must change its rules? Does this mean that I must change my attitudes? Does this condemn religious snobbery, or political self righteousness, or clear segregation? What does this mean? The Christian requirement is that we proceed honestly from the right premise: Before God all men are equally welcome. The Holy Spirit has no restricted clientele.

Questions: What instances have you seen where Christians were exclusive? How can a meeting make people of all classes and educational levels welcome?

May 20

A Church With Concern

Acts 11:19-30

The church has sometimes been cruel. The Roman Catholic Church tortured members who had unacceptable ideas, supposedly for the good of their own souls. Three centuries ago Quakers were hanged in Boston by Protestants who saw things differently.

Yet even this cruelty has grown out of a misguided love. The church loved before it hated. Many times its harsh acts were meant to correct those deemed to be in error or to protect others from being led into error.

There is no justification for the church's cruelty. Today these harsh examples stand out boldly from the essentially loving nature of the Christian fellowship. The exceptions seem to prove the rule. If we see that Christians have sometimes gone astray, we imply that we see that *from which* they have strayed.

The thriving new congregation at Antioch (Acts 11) set a superb example of Christian love in two directions. The first was in the admission of members. The Christian Church was obviously, at the beginning, a Jewish heresy. Jesus was a Jew. All his disciples were Jews; and the first converts were Jews.

But the gospel was a ferment. It

was constantly "working," moving, influencing the very people who held to it. It pushed aside barriers and limits of all kinds, insisting that God would accept *anyone* who truly sought him. Philip accepted an Ethiopian eunuch into the church; Peter baptized a Roman army officer. Social barriers, racial barriers, religious barriers were being pushed aside right and left. The movement reached its natural culmination in Antioch where Gentiles were converted and accepted into the church in large numbers.

It ought to be noted that there is no hint of separate congregations for Jews and Gentiles. With due respect for the serious problems of working out our faith in modern society, it is hard to imagine the Holy Spirit as a segregationist. There are no inherent limits to Christian love—only the restraints that we in our imperfection throw up in attempted self-defense. God may let us use our own methods and move at our own speed; but he will not let us tamper with the goal.

A second expression of Christian love occurred when the Christians of Antioch sent relief to their fellow Christians in famine-stricken Judea. Love never amounts to much in the abstract. In romantic love we sometimes accept words at their face value. Just to hear beautiful sentiments whispered by moonlight seems to be enough. But it never takes very long to find out that unless these professions produce deeds they are worse than useless.

It is easy for Christians to say that we join with God in our love for the whole world. But that profession is a vain mockery until we love with our check books, with the good clothing from our crowded closets, with time for a needy friend or neighbor.

To reproduce today what the Christians of Antioch did will demand more than most of us have thus far achieved.

Questions: In your Meeting what would be a modern equivalent of Jewish Christians accepting Gentiles into the congregation? With what deeds ought we to be expressing our unity with other Christians? What modern barriers to Christian fellowship ought to be broken down? Are there some which ought to remain? Should we confine our relief work and social services to fellow Christians?

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life Far and Near

William Clark's "Queries for Peacemakers," originally given at the Five Years Meeting last October and since published in *The American Friend* for December 29, 1955, have been used recently as the leading devotional in *The Friend* (London). William Clark is headmaster of Oakwood School, Poughkeepsie, New York.

A new Meeting at Manhattan, Kansas, has been reported by the Friends World Committee. Meetings for worship are being held each Sunday at 9:30 a. m. in the Danforth Chapel on the campus of Kansas State College in Manhattan. The Clerk is Lloyd Hulbert, 1944 Hunting Avenue, Manhattan. They will welcome visitors.

The Bale Memorial Lecture at William Penn College was given April 6 by Elton Trueblood, professor of philosophy at Earlham College, a graduate of Penn College and present member of the Board of Trustees at Penn. The Lecture was established in honor of Fred G. Bale, speech and economics professor at Penn, who died in 1950. An alumni dinner was held on April 5 in honor of Elton Trueblood.

"Questions for Christians in 1956," a pamphlet designed to aid Christians in thinking through election issues, has been put out by a number of denominational agencies, including the Board on Peace and Social Concerns of the Five Years Meeting. Copies are available from the Board at 101 Quaker Hill Drive, Richmond, Indiana, at 10 cents a copy, with quantity reductions.

The date of Southern Africa Yearly Meeting was not available in time to be placed in the printed Calendar of Yearly Meetings available from the Friends World Committee. It will be held this year June 30-July 3 at Adams College, Adams Mission Station, Natal, South Africa. The Clerk is George McNeillage of the College. They welcome visitors.

Beginning May 1, the central office of the Friends World Committee for Consultation will be Woodbrooke, Selly Oak, Birmingham 29, England, and will be in charge of Herbert Hadley. Barbara Wigham, who has served as office assistant for the last three years, will continue that work in Birmingham. The home address of Herbert and Ruthanna Hadley will be 2 Kingsmead Close, Selly Oak, Birmingham 29, England.

Expansion and a new building for the Greensboro Division of Guilford College, an adult evening college, are in the plans for the future. Present enrollment of 699 requires the evening college classes to be held in the old house which serves as headquarters and in half a dozen other places also. The evening college, which is under the direction of Guilford College, has been called the most practical program of adult education ever organized in Greensboro. Enrollment is expected to reach 1,000 in five years. The new building will be located in the downtown area of Greensboro, N. C.

Recent news from Friends School include these items: Lincoln School at Providence, R. I. has announced that the ground breaking ceremonies for the new Lower School Building are set for May 12. Scattergood School expects Elizabeth Gray Vining to be its Commencement speaker, and Friends Boarding School at Barnesville, Ohio, will hear Douglas Steere at Commencement. F. Raymond Jenkins Jr., son of Raymond and Cecilia Jenkins of Richmond, Indiana, has been appointed head of the Art Department at Westtown School, Pa., beginning in the autumn. The annual Education Issue of *The American Friend* will be published on May 17.

John and Julia Retherford and their daughters will return to the United States the last of August, on furlough from Friends Africa Mission in Kenya. They have been in Africa since 1952, where John Retherford served as general superintendent of East Africa Yearly Meeting. Their oldest daughter, Judy, will be graduated in August from Rift Valley Academy, the only American high school in East Africa. It is situated where much of the Mau Mau activities have taken place. She is planning to enter Friends University upon her return to America. The Retherfords are not certain of future plans, but hope to return to pastoral work if the way opens. John and Julia Retherford spent thirteen years in pastoral work in Western and Indiana Yearly Meetings before their period of service in Africa.

An article entitled "Test at Trumbull Park" by Homer A. Jack in the March 21 issue of *The Christian Century* describes the tenseness and violence in the Trumbull Park housing development in Chicago. The article analyses the Christian participation, or lack of it, in solv-

ing the racial problems of this disturbed neighborhood, which Negro families have moved into over the past two and a half years. Homer Jack praises the action of Friends, writing that "the most extensive and continuous work has been done by the American Friends Service Committee. From the beginning of the disorders the committee assigned a worker to visit the Negro families weekly in an effort to let them know that the Friends were concerned about their well-being and available for help. In many other ways too the Friends have tried to ease tensions through reconciliation."

Noel Palmer, widely-known Jamaican young Friend who is spending a year at William Penn College, is the subject of an article in the Mar. 21 *Penn Chronicle*. While at Penn studying religion, Noel Palmer finds time to work part-time in the Penn dairy, sing in the College Avenue Friends choir and speak widely over the Yearly Meeting. He is playing the part of Mephistopheles in the college presentation of Faust this spring. Noel will graduate from Penn in June and hopes to study then at Union Theological Seminary. He anticipates being a vocational minister upon his return to Jamaica. He has previously served there as organizing secretary for Jamaican Young Friends and as pastor at the Albany Friends Meeting in Jamaica.

American Friends travelling in England might consider a few days' stay at Charney Manor, a small conference center and guest house near Oxford, which belongs to the Society of Friends and is administered by Witney Monthly Meeting. The present Manor house was built in the 13th century as an Abbey Grange. Some rebuilding has been done and the comforts and conveniences of the present time are combined with the charm of what is perhaps the oldest of country houses still inhabited. The Manor is surrounded by six acres of meadow, orchard, garden and lawn. Recent American guests have been Allen and Helen Hole and their four children, who stayed a week before going on to France for their year there. Interested Friends might write the Wardens, E. O. and F. G. Iredell, at Charney Manor, Charney Bassett, Wantage, Berks, England.

Ray and Edna Moore have resigned from their work at Rafter's Chapel and Three Points Meetings in Tennessee because of Edna Moore's severe asthma. He hopes to continue pastoral service in an area better suited for her health.

Friendly Fellowship

CHICAGO, ILLINOIS — Chicago Friends Meeting (108th Street) observed Easter Sunday with a service of music, meditation and sermon. A sacred concert of beautiful Easter Music presented by the Earlham College Concert Choir opened the service at 10 a. m. A devotional service followed with a period of silence and an Easter message by Lorton Heusel. Members of our Meeting have held four study sessions to discuss "Faith and Practice," each meeting preceded by a Fellowship Supper. The pastor has been teaching the Junior High School class in preparation for membership.

Emma Hill Hadley

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CENTRAL CITY, NEBRASKA — Within the last few months, Friends in Central City have had the privilege of a number of visiting Friends and have shared these Friends with others in the community. E. Raymond Wilson of the Friends Committee on National Legislation was here immediately following the Five Years Meeting. Cecil Hinshaw and Howard McKinney (a former pastor here) of the American Friends Service Committee were with us the following week.

Our next very welcome visitor was Dorothy Pitman, who brought fresh news of Africa, showing pictures and giving word pictures of events and needs. A breakfast for Friends Women was held at the home of Lois Mesner which gave a wonderful opportunity for informal talk with Dorothy Pitman.



Clyde and Lenna Watson of the New London Friends Church will celebrate their 50th wedding anniversary and fifty years of ministry on May 6.

Several organizations made it possible for Philip and Susie Meek Frazier to be with us on the first week-end in March. On Sunday Philip Frazier spoke in the Friends Meeting and Susie Frazier in the Presbyterian Church. Both brought a message after the annual Birthday Dinner (offering goes to the United Budget) at the Friends Meeting on Friends work among Indian Americans. Philip talked to the Central City schools, and spoke and sang in an E.U.B. Church; both Fraziers appeared at a Farm Bureau Meeting and spoke at the annual meeting of the Merrick County Councils of Churches and Christian Education, of which Grace McHargue is president. Henry Schutz made records of the talks and the music given by Philip and Susie Frazier. Corona R. Cook

* * *

NEW CASTLE, INDIANA—An item of interest: the Episcopal Church of New Castle borrowed the Friends Meeting's Junior Choir robes for Evensong on Easter Day. To some people this might not be funny, but to those who have an understanding of the methods of worship of Quakers and Episcopalians, it is! And to top it off, the Episcopalians decided not to use the red bows which we use with the white robes, for they thought that they were too gay!

John Harvey

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BIRTHS

JESTER—To Clifford and Patricia Jester in Kokomo, Indiana, a daughter, Jennifer Ann, on March 8.

LEE—To Donald A. and Audrey Sykes Lee of Billerica, Mass., a son, Donald Alfred Lee Jr., on January 21.

OVERMYER—To Wayne S. and Roberta G. Overmyer of Cincinnati Friends Meeting, Ohio, a daughter, Beth Ellen, on January 29.

PORTER—To Virgil R. and Ruby E. Porter of Cincinnati Friends Meeting, Ohio, a daughter, Bonita Marie, on January 20.

STAHURA—To Raymond and Margaret Partington Stahura of Washington, D. C., a son, Alan David, on Feb. 18.

WALL—To Claude Jr. and Janan Crume Wall of Battle Creek, Michigan, a daughter, Dawn Lee, on February 17.

WREN—To James and Betty Wren, at Kokomo, Indiana, a daughter, Ann Louise, on February 17.

MARRIAGE

JOHANNINGSMEIER-RANDALL — Jean Irene Randall of Gray Friends Meeting near Carmel, Indiana, daughter of Paul J. and Gladys M. Randall, to Arthur George Johanningsmeier of West Lafayette, Ind., at the Gray Friends Meetinghouse on April 1, with Don Stanley assisting.

WEDDING ANNIVERSARIES

KREIDER—Harry and Bertha Kreider of Van Wert, Ohio, observed their fiftieth wedding anniversary on April 15. They were married on Easter Sunday, April 15, 1906, by Tennyson Lewis, and are the parents of one daughter, Edythe Feasby of Van Wert. During their forty years of ministry, they have served the following Friends Meetings: Pennville, Ind.; Friends Chapel Circuit, Rockford, St. Marys, Ohio; South Marion, Ind.; and Antioch Chapel, Ohio, where they are now in service.

DEATHS

AUSPLAND—Ervin W. Auspland, on Mar. 14, at Portland, Maine. He was born June 24, 1888 in Salisbury, Mass., the son of Wilbert N. and Isabel Woodworth Auspland. He attended Salisbury and Portland schools. He was a member of the Oak Street Friends Meeting and had been active there for many years. He had served with the Portland Coach Co. for a number of years. Surviving are two sisters, G. Pearl Auspland, with whom he made his home, and Mrs. Frank F. McKay; a nephew, Floyd E. McKay of Portland, and a niece, Ada Carroll of Providence, R. I. Funeral services were conducted by Naomi McCue. Interment was in Pine Grove Cemetery, Falmouth, Maine.

MONCE—Ulysses Lincoln Monce of Cincinnati Friends Meeting, on March 14, at his home in Cincinnati, Ohio, in his ninety-third year. An active and loyal member of the Meeting for many years,

he retired from active teaching of his First-Day School class only recently. A teacher and public school administrator, he was a recognized student on the work of William Holmes McGuffey and his famous readers and an active participant in the McGuffey Society in southwestern Ohio until his death. The funeral was held in Cincinnati with Don Stanley of Cincinnati Meeting and Lester Kemper of Kennedy Heights Presbyterian Church leading the service. Burial was in the Friends Burial Ground in Spring Grove Cemetery. His wife, Clara Herrin Monce, preceded him in death in 1942. Surviving are a daughter, Vivian of Portland, Oregon; and two sons, Howard J. and Edward of Cincinnati.

SHAW—Walter F. Shaw, on March 27, at Muncie, Indiana, aged seventy-six. A lifelong resident of Muncie, he was the son of Abel and Mary Skinner Shaw. He belonged to Friends Memorial Church and the Muncie Moose Lodge. Surviving are his wife, Dora; a daughter, Florence Wilson of Muncie; a son, Walter L. of Indianapolis; five sisters, Mrs. Nellie Harmon, Mrs. Charles Smith, Mrs. Marion Miller, Mrs. O. D. Myers and Mrs. Jesse Senter, all of Muncie; three brothers, William D. of Okmulgee, Okla., Thomas of Muncie and Delbert of Daleville; five grandchildren and two great grandchildren. Burial was in Elm Ridge Cemetery.

WILKINSON—Harry Wilkinson, on Mar. 12, at Lawrence, Mass., aged seventy-four. A native of Wibsey, Yorkshire, England, he was brought to Lawrence by his parents when a child. For the greater portion of his adult life he resided in North Andover. In 1905 he married Mary Hainsworth, a member of the class of 1900 of Friends School in Providence, R.

I. He had the gift of a fine tenor voice and for years sang as soloist and with groups in churches throughout the Lawrence area. In his youth he was active in Christian Endeavor organization work and later he was always identified with service to his community through many charitable institutions. His vocation was that of a textile superintendent, up to the time of his retirement in 1949. Surviving are his wife; a daughter, Ruth A. W. Johnson; a son, Thomas H. Wilkinson; and a grandson, Harry Lee Wilkinson. Funeral services were conducted by Alfred Lee of Lawrence Friends Meeting and Alexander S. Twombly, rector of St. Paul's Episcopal Church in North Andover.

YOUNG—Hattie Young, on March 22, at Winchester, Indiana, aged eighty-four. She was a member of Winchester Meeting and the W.C.T.U. Surviving are her husband, John; two sons, Belford of Bellevue, Kentucky, and Harold of Winchester. Services were held in Winchester in charge of Kenneth Pickering. Burial was in Fountain Park Cemetery.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 241 Dallas N.E. Bible School, 10:00 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Dale V. Benton, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenue. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 107th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lorth Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends—Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 3-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, 8090 Cornell Road, Sharonville, Ohio; Phone (Cinti) SF 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30, Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon. Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento, S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School

10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone 0520R5.

Greensboro, North Carolina—Friends Meeting, corner Ashboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce, Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Honolulu Friends Meeting, Y.W.C.A. on Richards Street, Honolulu. Meeting for Worship Sundays, 10:15 a.m., followed by Adult Study. Children's Meetings on alternate Sundays. Clerk: Herbert E. Bowles, 5002 Maunalani Circle, Phone 745893.

Indianapolis, Indiana—First Friends Church Offices, 1241 North Alabama Street. Meeting place (temporarily) at First Congregational Church, 1516 North Delaware, 9:15 - 10:15 a.m.—"Unified Service," church school for children up through intermediate age and worship service for adults and young people held simultaneously. Herbert Huffman, Minister; Joseph A. Vlas Kamp, Minister to Youth.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 9:45 at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th St., New York City, from October 2 to April 29, each Sunday at 11:00 a.m.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place, Gerald W. Dillon, Minister, Phone BElmont 4-3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m. Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltown Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983 Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45, Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone ASbury Park 2-1197-J.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

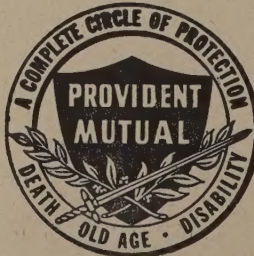
Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Groups 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lela Gordon. Office phone, AMherst 2-3373.



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